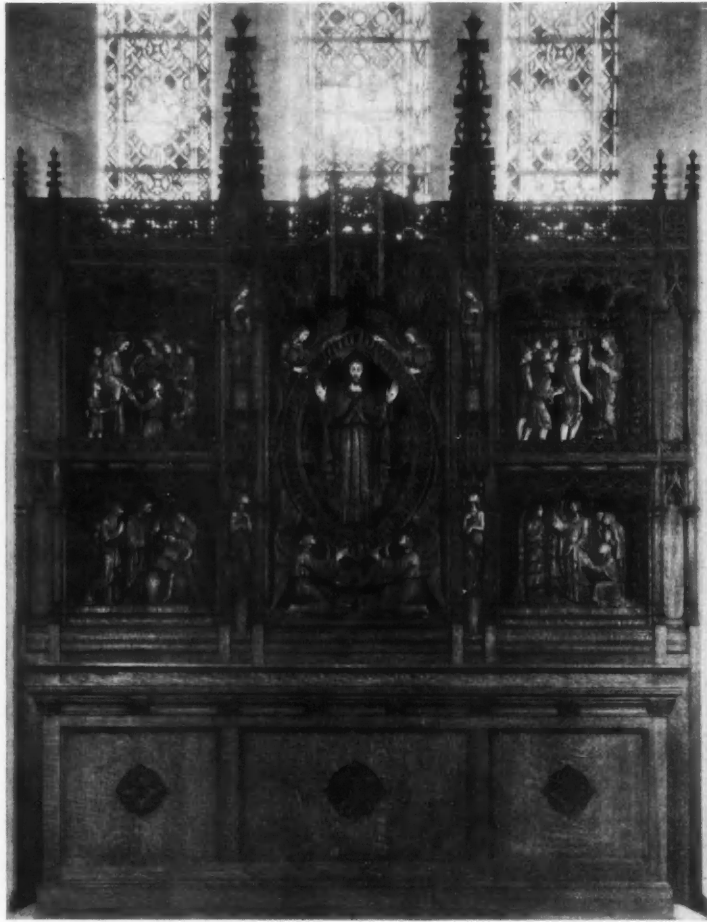


IE Cathedral Ave



**SPRING
1941**



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*Cover Photo—Massing of the Colors Service in Washington
Cathedral Amphitheater—photo by SAMUEL SALOMAN*

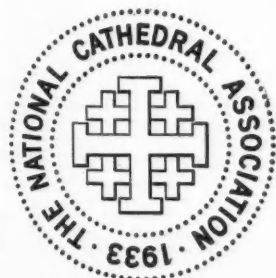
THE CATHEDRAL AGE is an international magazine devoted to Cathedral interests throughout the world.

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WASHINGTON CATHEDRAL

WHAT IT IS AND WHAT IT STANDS FOR

By George Wharton Pepper, Esq.

WASHINGTON CATHEDRAL, on a site of unrivalled beauty, will be, when completed, one of the world's great churches. Of XIV Century Gothic architecture, it combines solidity of material with majesty of design. Associated with the Cathedral is a school for boys, a school for girls, a primary school, a library and a unique institution, styled the College of Preachers, which is in the nature of a graduate school for clergy.

Apart from the functioning of these agencies, the Cathedral itself stands for Worship, Preaching and Service. All its teaching is based on the conviction that Freedom of the Human Soul is essential to permanent well-being. When and only when the individual has achieved the "glorious liberty of the children of God" will the lesser liberties (of speech, of the press, of business initiative and of political action) follow in orderly succession.

Even in its unfinished state the Cathedral provides adequate facilities for great music festivals, for the religious assemblies incidental to national conventions, for state funerals and for public services at moments of national joy or sorrow. These occasional services are in addition to the three regular daily services on every weekday and the four services on every Sunday.

The Cathedral is, officially, the seat of the Protestant Episcopal Bishop of Washington and its public services are those of the Book of Common Prayer. Its charter, granted by Congress, is conceived in terms of breadth and inclusiveness. Supplementary to the Chapter is the Cathedral Council, the membership of which comprises men of many of the great Protestant Communion. The Honorary Canons include William Adams Brown, D.D., Dr. John R. Mott and Dr. Douglas Freeman, representatives, respectively, of the Presbyterian, Methodist and Baptist Churches. The late Andrew W. Mellon, himself a Presbyterian, was Treasurer of the Cathedral and one of its most generous patrons. The policy of administration is to promote comprehensive Christian fellowship with all due fidelity to the standards of the Book of Common Prayer. The Cathedral thus offers an unrivalled opportunity for a practical and effective approach to Christian Unity.

The corner-stone of the structure was laid by President Theodore Roosevelt in 1907. The gifts of some 60,000 contributors are represented in the buildings and grounds. Apart from a small income yielded by endowment funds, support depends chiefly upon annual giving. A nationwide association of the Friends of the Cathedral, each paying a minimum annual due of two dollars, is the Fellowship for which new members are being recruited. Gathering these recruits by States (the flags of all the States now hang in the Great Choir) will emphasize the unifying force of a common loyalty and so help to realize the dream of a spiritual Union of all the States in Washington Cathedral.

Chairman Announces Achievement of Goal
at Annual Sulgrave Club Dinner.

Women Complete Porch Fund

IN the names of more than four hundred American women and a score of organizations, Mrs. Allan Forbes of Boston, Chairman of the Women's Porch Fund of Washington Cathedral, presented a facsimile check for \$92,962.00 to the Bishop of Washington at the annual dinner of the Women's Committee of the Cathedral at the Sulgrave Club in Washington on May 1. This gift to the Cathedral marked the successful termination of ten years of effort by the Women's Committees to complete the fund for construction and endowment of the Women's Porch of Washington Cathedral. In the past year, under Mrs. Forbes' direction, the goal was surpassed with the raising of more than \$40,000.00. It is expected that monies in excess of actual cost of construction and endowment will be used to landscape the roadway leading to the Women's Porch. This will afford the first permanent entrance to the Cathedral.

One of the final gifts received to surpass the quota of the campaign came from the Alumnae Association of the National Cathedral School as a memorial to the seven principals of the school. The memorial selected was the entrance flight of steps to the porch, seven in number.

PRESENTATION ADDRESS

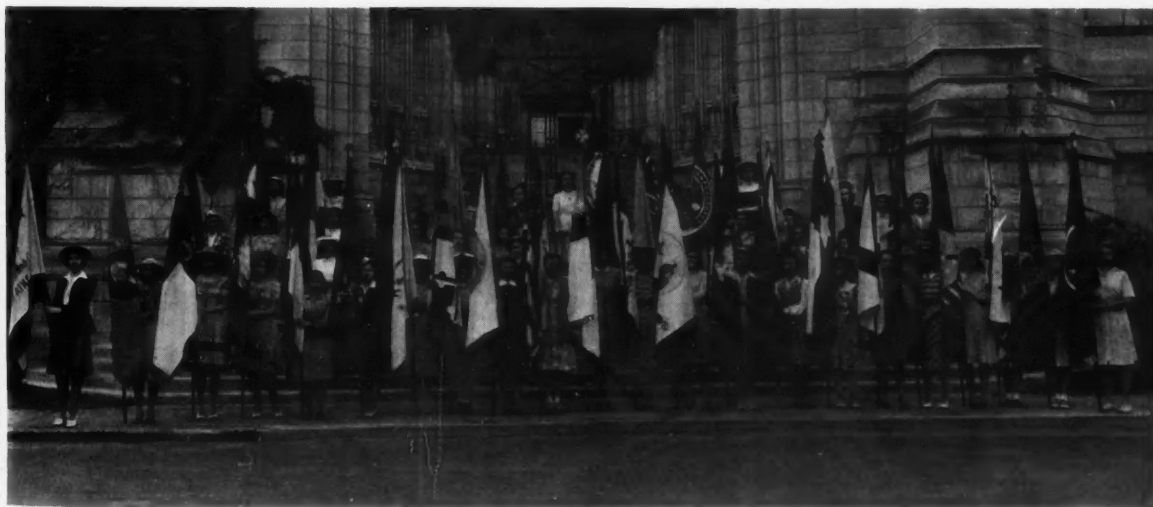
In presenting the completed fund to the Bishop of Washington Mrs. Forbes said:

Last October at the General Convention at Kansas City I was asked to say a few words about the Women's Porch Fund at the luncheon of the National Cathedral Association. I said there that only by Faith and Prayer would it be possible to reach our goal in spite of the generosity of a friend of the Cathedral who promised to match dollar for dollar whatever we raised.

This was a direct challenge to each one of us and could not be spurned. Though the times were more than difficult in which to undertake this fund—it seemed almost like wishful thinking to imagine we could do it—yet by 1941 we have achieved our goal and even more. We have gone over the top by nearly \$1,800.00

This is news—good news—of which alas there is so little today in the world.

I can never be grateful enough to our chairman, Miss Johnston, and the Regents and Chairmen of our Committees from the many far away states who have



*The Flags of the Forty-Eight States
National Cathedral School Students Form Inspiring Procession at Annual
Cathedral Association Meeting*

prayed and worked so untiringly for the completion of this fund. Also, in closing, I want to add a word of gratitude to our Executive Secretary for his great help and encouragement. For frankly in the first months of our campaign it seemed a difficult task but with God's help and blessing it has come to pass and the miracle which it really is has happened.

It is with a deep sense of gratitude to God that I present this cheque of \$92,962.00 to you, Bishop Freeman, towards the completion of the Women's Porch to the Glory of God and in evidence of the Faith of American womanhood.

FUND STILL GROWING

The success of the campaign was determined in the closing weeks when every effort was made by the Chairman to secure state quotas in time to report an achieved goal at the May meetings of the Women's Committees. This impetus has carried well beyond the meetings with gifts to the fund still being received in early June as this article is written. The final figures on this major accomplishment of the Women's Committees will be reported in booklet form at the time of dedication of the completed Women's Porch in May, 1942.

COMMITTEE MEETINGS

The annual program of the Women's Committees of the National Cathedral Association of Washington Cathedral was opened with a meeting of the Central Committee at the home of Dean and Mrs. Noble C. Powell on the morning of May 1. The major accomplishment of this first conference of the leaders of the committees was the drafting of a policy for the ensuing year as reported to the general business session the next morning.

A corporate communion for members of the Central Committee of the Great Council was held at noon in the Chapel of St. John followed by an invitation luncheon at St. Albans School.

COUNCIL MEETING

Members of the Great Council heard numerous reports on policy and programs of the Cathedral from the Bishop of Washington; Mr. Walter B. Clarkson, Business Manager; A. G. Stoughton, Executive Secretary; Miss Mary E. Johnston; Edwin N. Lewis, Council Secretary; the Honorable George Wharton Pepper; Dean Powell; Canons Wedel and Lucas, and Miss Mabel B. Turner.

SULGRAVE DINNER

The report of Mrs. Allan Forbes, Chairman of the Women's Porch Fund, the highlight of the dinner, is reported elsewhere in these columns. Miss Mary E. Johnston was introduced by the Toastmaster, Mr. Walter B. Clarkson, and presented Regents and members present. The affair was brought to a climax by an address by the Bishop of Washington. Ninety-four guests attended.

ANNUAL BUSINESS MEETING

As guests of Miss Mabel B. Turner, Principal, some forty State Regents and committee members attended the annual business meeting at the National Cathedral School on May 2. In addition to the customary Regents' reports the meeting entertained a committee report from the Central Committee on policy for the ensuing year. This policy, as unanimously adopted, was enunciated in the following statement:

The Committee appointed by the Chairman of the Women's Committees of the National Cathedral Association of Washington Cathedral presents the following resolution. First that the first duty of the Women's Committees is to continue our annual support of the Cathedral and enlarge the list of annual subscribers. Second that having completed last year's objective and secured the necessary funds for the Women's Porch, while never forgetting the building of Washington Cathedral we desire now to undertake the raising of a special fund through the Women's Committees to be a voluntary gift from Washington Cathedral to the Cathedral of St. Paul's, London.

Mrs. Schuyler Black of Syracuse, N. Y., was appointed Chairman of the St. Paul's Fund.

Other business of the meeting included the adoption of a Memorial Minute of deep regret at the death of Mrs. Charles Beecher Warren of Detroit and adoption of a resolution offered by Mrs. William N. Bullard proposing national use of a prayer (printed elsewhere in this number of THE CATHEDRAL AGE) for Washington Cathedral.

ASSOCIATION MEETING

One of the most impressive processions in Cathedral history opened the annual meeting of the National Cathedral Association. The massed flags of the forty-eight states were carried by students of the National Cathedral School to symbolize the spiritual union of the states in the Cathedral. Regents of twenty-nine states marched behind the massed colors.

(Continued on page 20)

A Methodist Minister Writes
Challengingly of the Church Through the Ages.

The Church Victorious

By SAMUEL BLAIR



Samuel Blair

MAN alone is a worshiper. The dog has fidelity, but he possesses no faith. The beaver is a builder, but he erects no sanctuary. The ape may be taught to mimic man, but the most educated monkey has never been taught to pray. Man alone is the architect of the altar and the shrine.

The spirit of reverence for God has builded most of the shining examples of the world's architecture.

The temple at Karnack in old Egypt; the Parthenon in the wonderful days of Greece; Santa Sophia, at Constantinople (Istanbul) when Christianity was young; the marvelous Cathedrals in Northern Europe as well as our own National Cathedral at Washington and the Cathedral of St. John the Divine in New York, are only conspicuous examples in a long line of magnificent achievements, the result of the unceasing God-ward urge in the soul of the way-faring seeker on its pilgrimage to the "Temple Beautiful" not made with hands, eternal in the heavens.

However lightly we may regard institutional religion and our religious professions and practices, the testimony of the ages certifies its indispensable place in the economy of life. Let the cynic and the pessimist carp as they will, it will survive when their tongues are silenced and their memories forgotten.

We have tried all else; we have importuned the gods of efficiency, mechanical skill and political adroitness, and they have not saved us. We turn again to the silent, patient Man of Galilee, who, despite the cupidity of many of his so-called disciples, is still the incomparable Teacher and Saviour of men, and He assures us that not even the gates of hell shall prevail against the Church.

The increasing centuries have proved Him right, for the Church has gone on through the storms of the world's persecution—wading the floods, enduring the

fire, facing the lions—until the deepest barbarism, the fiercest cruelties, the bitterest persecutions and the blackest superstitions have been compelled to cry out "Truly, the gates of hell *can not* prevail against it." Today it is no worse for the fact that the forces of darkness have bombarded it, cursed it and sneered at it. Ten thousand hands of sin have attempted to quench the lamps on her altars, but they are quenchless, and to silence her pulpits, but if these should hold their peace the very stones would cry out.

Let no one think of the Church as a tottering structure or a disintegrating institution—far from it. Indeed its triumphant career is just fairly begun. So long as there is pain and poverty; so long as there is grief, graft, and greed; so long as there is doubt, danger and despair—so long as every babe ushered into the world asks, "Whence?"—just so long will the Church be a common vital need and a source of help, uplift and life enrichment. Any man who belongs to the Church may well be proud of both his heritage and his fellowship.

It is true that the Church is not a money-making or a revenue-producing institution. But for that matter neither are light-houses, those sentinels of the sea maintained along our coasts by the government. Yet they are none the less indispensable for the security of navigation. Indeed, very few of the best things in life really "pay" in a monetary sense. Their dividends must be looked for in the betterment of the individual and the social order. After all, any work done in the Master's name, inspired by love, guided by prayer and illuminated by faith, is Christian service; hence, exalts His name, exhibits His spirit and promotes His kingdom on earth.

Despite all that has been or may be said against it, the Church will continue to pour its light on palace and dungeon, on squalid heathenism and widow's tears, on martyr's robes of flame, on weeping penitence and on loud-mouthed scorn. In the fulfillment of its divine mission it goes into the pit with the miner, into the fo'castle with the sailor, into the tent with the soldier, into the workshop with the mechanic, into the factory with the operator, into the field with the farmer and into the store with the merchant.

At its altars loving hearts are made one. Here solemn vows are made by those who give themselves to a life

(Continued on page 36)



Carving the Tympanum

Mrs. William Adams Brown Speaks
At Service in Her Honor.

TYMPANUM DEDICATED

BEFORE a company of many friends in Washington Cathedral on the morning of May second, Mrs. William Adams Brown, for ten years chairman of the Women's Committees of the National Cathedral Association, heard Bishop James E. Freeman dedicate in her honor the first stone of the Women's Porch of the Cathedral. The fund for the erection of the tympanum was raised by Mrs. William H. Schofield of Peterborough, New Hampshire, Honorary Regent for her state in the Association. The stone is a two-ton block of Indiana limestone depicting the adoration of the Magi. Its erection marked the resumption of construction of the Women's Porch.

The service of dedication was held in the Crossing of the Cathedral where Mrs. Brown responded to Bishop Freeman's presentation of a scroll listing the names of donors to the Tympanum Fund as follows:

Bishop Freeman, Mrs. Schofield and Friends:

With some of you I have worked for many years but all of you old friends and new know what is in my heart today.

First of all there is an overwhelming sense of gratitude to you for your kindness to me as an individual and then there is an almost equally overwhelming sense of

thankfulness for the perfect concord and harmony in which we have worked together for so long.

This morning the Bishop, the Dean and Dr. Adams Brown have consecrated to the noblest uses a carved stone which is to be associated with my name but not with my name as an individual but as representing

you all. Only so can I consent to accept this gracious kindness, this distinguished honor.

The porch and the lovely tympanum will stand for generations as a permanent expression of what is noblest in womanhood, of the love for church and country which American women cherish in their hearts and which they would transmit to their descendants.

The name of everyone who has contributed to make the tympanum possible will be permanently recorded at the Cathedral, not a single gift of love will be forgotten. I believe that all whom you love and who love you will be proud to remember that your names are imperishably recorded at Washington Cathedral.

Perhaps because I am becoming an old woman I take more and more joy in the thought of permanency. We spend so much of our time in doing ephemeral things.

(Continued on page 31)



Mrs. William Adams Brown

The Bishop of Washington presents a scroll to Mrs. William Adams Brown at dedicatory service. Mrs. William Schofield, left, who conceived the idea of this tribute, witnesses the presentation. The Tympanum depicts the Adoration of the Magi.



CATHEDRAL PRESENTS NOTABLE SPRING MUSIC

WASHINGTON Cathedral is fast gaining a national reputation in the world of music not only because of the performance of its choir but because of the programs presented by well-known artists from this country and abroad.

Organists from many sections of the United States and foreign countries acclaimed the program which took place on Thursday night, June 26, when four full choirs, composed entirely of men and boys, presented selections from early English and Italian works and contemporary American and English compositions. The service, conducted by Paul Callaway, Cathedral organist and choirmaster, was a feature of the five-day meeting in the nation's capital of the American Guild of Organists.

Washington choirs and their choirmasters taking part in the program were the Church of St. Stephen and the Incarnation, Sherman Kreuzburg; St. John's Church, Georgetown, E. William Brackett; Chapel of Holy Comforter, Mr. Kreuzburg, and Washington Cathedral, Mr. Callaway.

The Cathedral also was the scene of an organ recital during the Guild meeting by the eminent Catharine Crozier. Miss Crozier is a member of the faculty of the Easman School, having received the Artist's Diploma there in 1938—the highest award for performance.

A similar program was presented a few weeks earlier with Dr. T. Tertius Noble, internationally famed composer and organist of St. Thomas' Church, New York City, conducting.

One of the most thrilling programs yet presented in the Cathedral was the Junior Choir Festival, conducted in May by Mr. Callaway. Sponsored by the local chap-

ter of the American Guild of Organists, 15 boy choirs, composed of more than 300 voices, won the praise of a large audience.

When the conference on church music took place at the Cathedral this spring, Dr. Leo Sowerby, composer and organist of Chicago, Ill., and one of the leading authorities on church music in this country, directed a Choir Festival in the Great Choir of the Cathedral. Music critics enthusiastically wrote of the program which featured works by Dr. Sowerby.

Other artists who have recently assisted Mr. Callaway in his monthly Sunday afternoon recitals are Muriel Abbott Marshall, well-known violinist, and young Richard Reed, treble soloist.

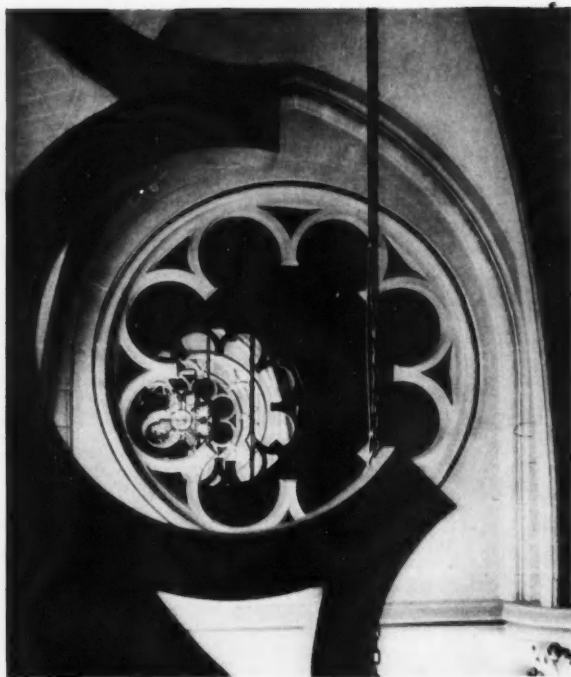
When the platforms above the choir stalls are com-



Organist Paul Callaway Auditions Choir Boys

pleted there will be accommodations for a concealed orchestra of sixty players and a choral group of about 120 voices. With the great Skinner organ, one of the finest instruments of its kind in the country, as accompaniment, famous oratorios will be given at regular intervals.

A series of organ recitals will be on the air within a few weeks and other programs by the choir are scheduled to be broadcast in the near future.



*Above: Circular openings
below vaulting*

*The end of the series of
openings is marked by a
circular stained glass win-
dow of regal blues and
purples*

*... a well
Of rounded glory the
semblance taketh on
This light.*

—Dante, *Paradise*, 30:103.

*Right: Exterior balconies
at the clerestory level*

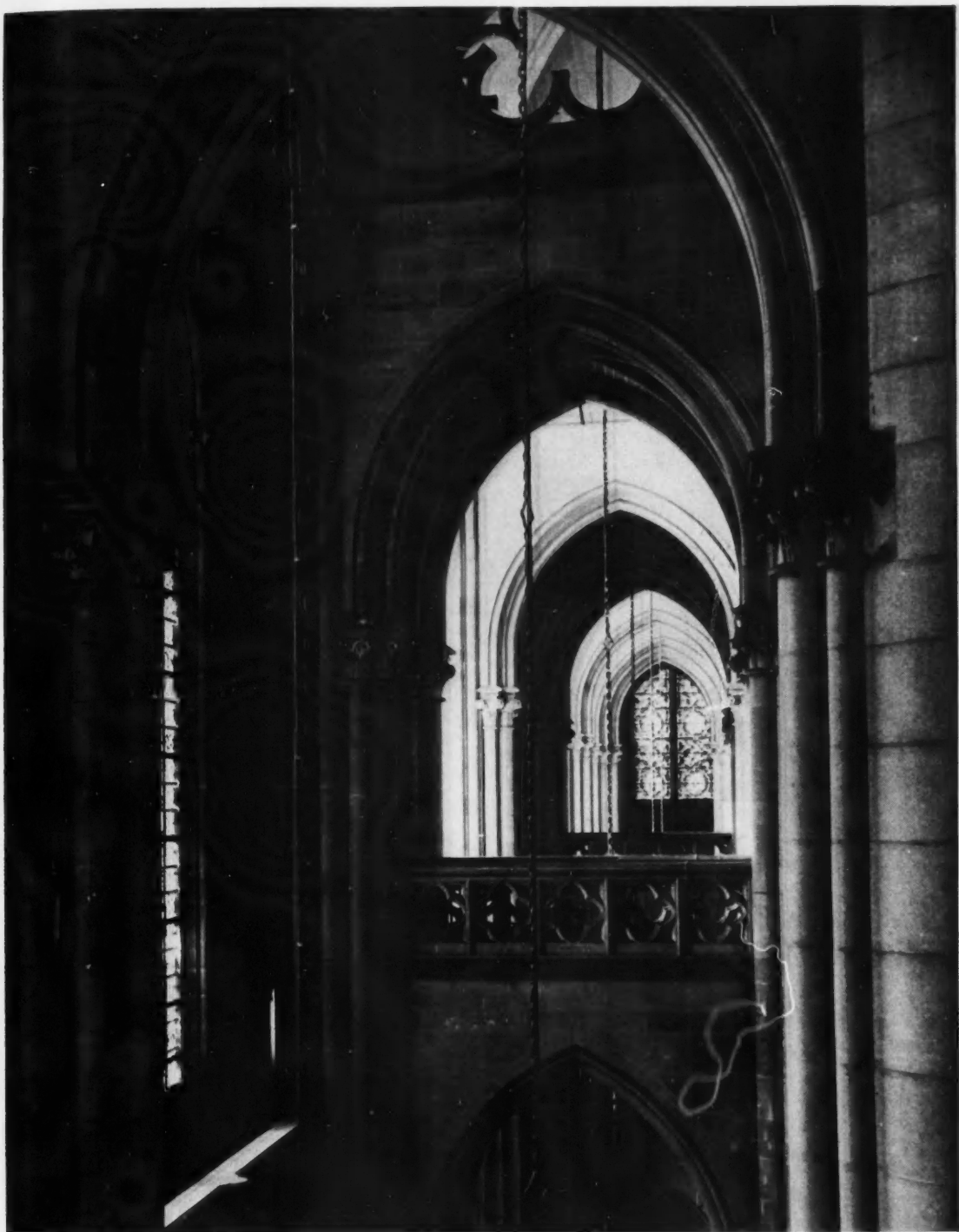
*Strong be thy wallis that
about thee standis;
Wise be the people that
within thee dwellis.*

—William Dunbar, 15th Century.

CATHEDRAL OF ST. JOHN DIVINE

A member of the staff of Washington Cathedral recently visited the Cathedral of St. John the Divine in New York City. With the kind cooperation of the authorities there, he made the series of photographs reproduced on the following pages. The legends appended to the pictures were selected by the photographer as expressive of his own emotions upon viewing the impressive details high in the upper levels of the Cathedral.



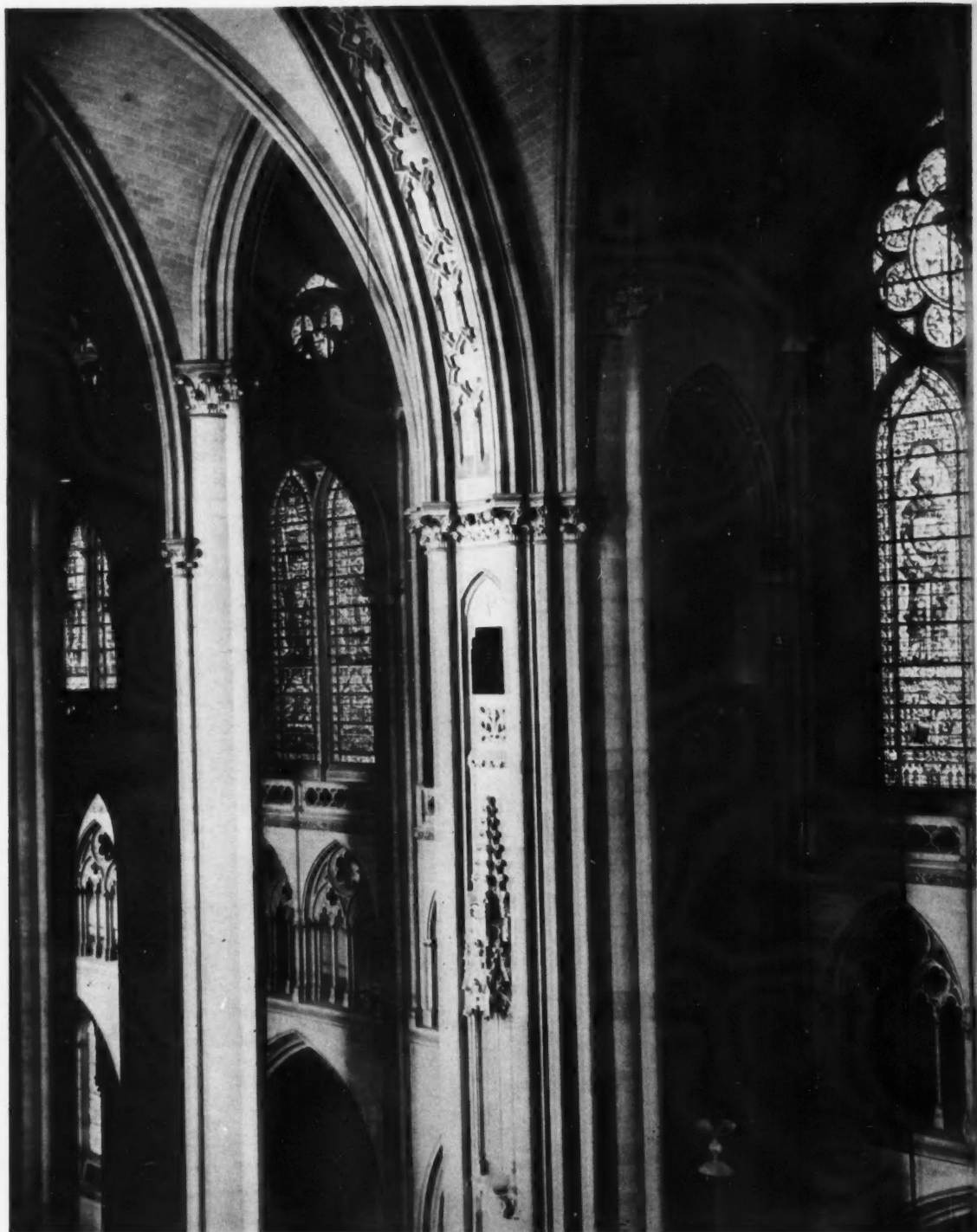


Cathedral of St. John the Divine

Balconies at the Clerestory Level

How lovely are thy dwellings fair
O Lord of Hosts, how dear
The pleasant tabernacles are
Where thou dost dwell so near!

—John Milton, *Psalm 84*



Bays of the Nave, from the south Clerestory.

... as this temple waxes,
The inward service of the mind and soul
Grows wide withal.

—Shakespeare, *Hamlet*, 1:3.

**Impressions of Andrew Mellon the Man
and Items of Ecclesiastical Art.**

The National Gallery of Art

By ELISABETH E. POE

IN the days of the Coolidge and Hoover administrations, I often met a quiet, kindly-faced man, walking alone in the Mall. He was Secretary of the Treasury Andrew W. Mellon.

After long days in his big Treasury building office he would ring for his car and tell the chauffeur simply "Drive around."

The chauffeur knew the route the Secretary loved and perhaps guessed his mission. The route would be around the Mall from the Lincoln Memorial to where the Capitol building rises in classic beauty against the eastern sky.

After driving for a time, the Secretary would get out and walk.

When we stopped for a few words, our theme was always the same: Washington Cathedral.

That was the bond of interest between us—our love for the great Cathedral even then beginning to rise slowly on Mount Saint Alban. It always pleased the Secretary greatly that the Cathedral was to be the realization of George Washington's dream of a great Church in the Capital where national services of prayer and thanksgiving might be held.

Washington Cathedral and its plans for a great "House of Prayer for all People in the Capital of the Nation" had so pleased Secretary Mellon and appealed to his love of art and architecture that he had consented to become Treasurer of the Cathedral's National Committee, thereby adding his prestige to the Cathedral enterprise.

He gave many hours of service to it and the wisdom of his suggestions still survives in the memories of veteran Chapter members.

No hint was given by Secretary Mellon that even then he was planning to erect a Gallery, to house his collection of masterpieces, that should be to Art what Washington Cathedral is to Religion.

Secretary Mellon felt that, as a lasting inspiration to the American people, his Collection, assembled since 1882, should be held intact. It is known that members of his family thoroughly endorsed this idea.

The wisdom of that decision is verified today in the fact that more than 200,000 pilgrims to Washington inspected the National Gallery of Art in the first few months of its existence.

To Washington Cathedral friends of Secretary Mellon the first interest in his collection must be in the fine examples of ecclesiastical art it contains.

With the addition of the Collection of Mr. Samuel H. Kress of New York City to that of Mr. Mellon's the Gallery now possesses one of the largest groups of this form of art in the world.

Certainly, no other Gallery can present such an array of masterpieces in so perfect a setting.

It is recalled that, after retiring as American Ambassador at London, Mr. Mellon traveled about Europe inspecting the buildings in which other great collections had been housed.

He consulted famous architects and experts in Europe and America. Finally the conception of his friend, John Russell Pope, became his for this great Gallery.

It is one of Washington's truly magnificent buildings. It has a length of 785 feet, longer than the United States Capitol, and a half million square feet of floor space, of which some five and one-half acres will be used for exhibition purposes.

There are about 100 separate Gallery rooms on the main floor.

THE MADONNA ALBA

Undoubtedly, the gem of the Mellon Collection in Ecclesiastical Art is the Madonna Alba.

This painting by Raphael is one of the 21 paintings Secretary Mellon purchased from the Hermitage Gallery in Russia. The Madonna Alba once belonged to Czar Nicholas I, of that country.

"The Madonna of the House of Alba," painted about 1510, hung for a long time over an altar in the village church of Nocera dei Pagani, near Naples. The simple country folk found inspiration for their prayers in the great painting. Later it was taken to Spain and became the possession of the Duke of Alba. In 1836, it was sold to Czar Nicholas I for the Hermitage Gallery.



*The Annunciation by Jan Van Eyck—
Mellon Collection*

The gentle grace of the painting grows on any one who views it. It has the simplicity of greatness about it.

"SAINT GEORGE AND THE DRAGON"

The most novel of the Raphael paintings is the smallest, that of "Saint George and the Dragon." It is only 11¼ inches high and 8⅜ inches wide. Its coloring is exquisite and the composition striking. It was painted in 1504-1505 and is in exceptionally fine condition.

It was a gift from Duke Guidonardo of Urbina to Henry VII of England. Once it was in the Collection of Charles I of England. After the execution of Charles I the panel was taken to France, and was acquired from the Crozat Collection by Catherine II for the Hermitage Gallery.

These Raphaels are not the only priceless ecclesiastical art in the Mellon Collection, however.

There, too, is the group by Botticelli, with the incomparable "Adoration of the Magi," one of the great paintings of all time.

In the painting the Holy Family is depicted under an arch of a ruined temple. Kneeling, worshipping figures surround it and the painting is one of great brilliancy and color.

In the Mellon collection are two Madonnas by Botticelli and a Crucifix where the Saviour is shown on a cross of dark brown wood, clad in a white loin-cloth. Above his head is the tablet inscribed: INRI.

Another rare painting in the Mellon Collection is "The Annunciation," by Jan van Eyck, one of the founders of the Flemish School. With his brother, Hubert, he is known as one of the "fathers of oil painting," inasmuch as he was the co-discoverer of that medium.

He died in 1441 and his work is cherished as a splendid example of the then new method.

It was one of the Hermitage Gallery paintings acquired by Secretary Mellon.

Petrus Christus, the great Flemish artist, is represented by his lovely painting of "The Nativity" in the Mellon Collection. There is to be found also Velazquez's magnificent portrait of "Pope Innocent X," which was so realistic that His Holiness exclaimed on seeing the completed likeness: "Too true!"

The unselfish spirit of Andrew Mellon is seen in his provision "that the Gallery shall not bear my name, but shall be known as the National Gallery of Art, or by such other name as may appropriately identify it as a gallery of art of the National Government, to which the entire public shall forever have access, subject only to reasonable regulations to be from time to time established."

NEW CANON

The appointment of a new Minor Canon of Washington Cathedral is announced by the Bishop of Washington, the Rt. Rev. James E. Freeman. He is the Rev. William Curtis Draper, Jr., rector of Christ Church, LaPlata, Md., and will begin his new duties July 15.

The new Canon is one of the youngest in the history of the Cathedral. He was born in Washington, D. C., in 1908, and graduated from the McKinley High School and George Washington University in the nation's capital. The degree of Bachelor of Sacred Theology was conferred upon him by the General Theological Seminary in New York in 1935. He was married in 1935 to Eva Mae Thomas Henderson.

Special duties of the new Canon will be in the Cathedral's Department of Worship.

NEW DEANERY

A house warming marked the opening of the new brick deanery in Helena, Montana, which was attended by many members of the Pro-Cathedral parish and the Helena Ministerial Association.

This new building gives St. Peter's Pro-Cathedral parish an attractive and complete church plant valued at approximately \$100,000.

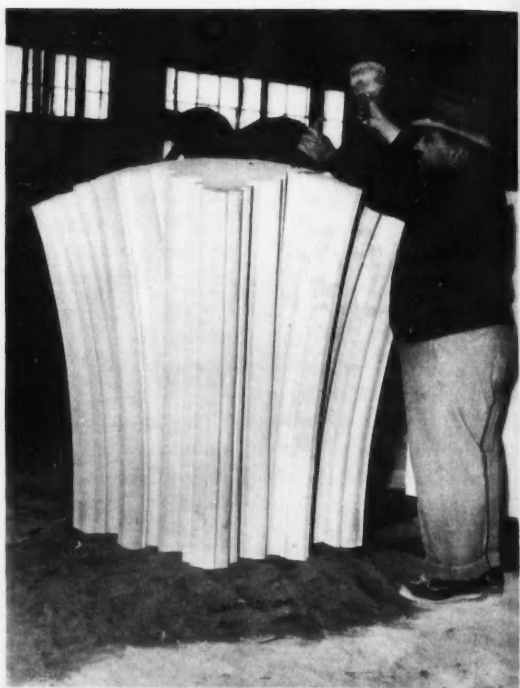
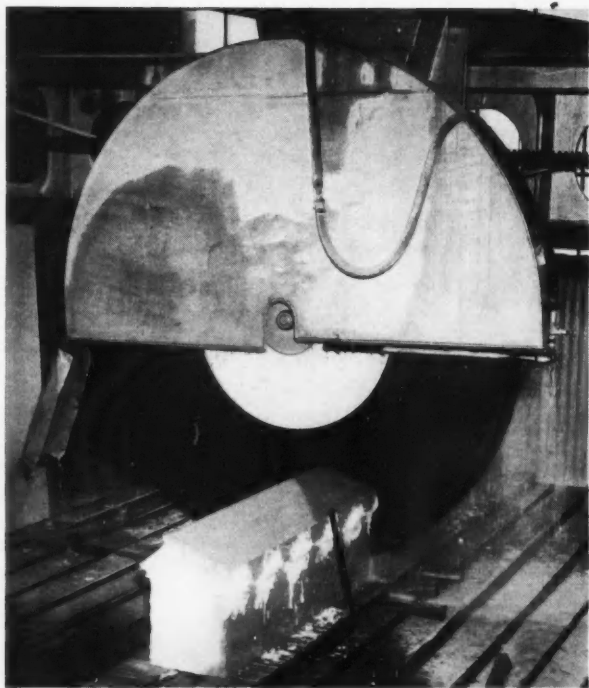
JUSTICE AND PEACE

The extent to which God is going to be able to use America as an agency in the establishment of ultimate justice and peace will depend upon the extent to which Christians of America put themselves and their resources to work in God's service.

—HENRY ST. GEORGE TUCKER.



Adoration of the Shepherds by Giorgione—Kress Collection
(This picture will be used as one of the Cathedral Christmas Cards for 1941)



Stonecutters At Work

Top left: "Slicing" the rough stone. Top right: Finishing a vaulting conoid by hand. Bottom: Shaping a rib.

Building a Cathedral

NUMBER I

Stonecutters Speak of Their Work

Editor's Note: This is the first of a series of articles to be written from the viewpoint of the craftsmen who are creating Washington Cathedral.

"IT takes the nerve of a woman, the heart of a lion and the delicacy of touch of a surgeon to carve these stones," according to one of the stonecutters now at work in the yards of the Fuller Construction Company on the outskirts of the capital, where the fabrication of stone for the Women's Porch of Washington Cathedral is now in progress. A group of Cathedral clergy and officers were inspecting the stone yard where giant cranes moved twenty-ton blocks of limestone about like toys from the "slicing carriage" to the shaping machines to the artists' bench. Work had begun again on stone for Washington Cathedral.

The work of the Women's Committees of the National Cathedral Association, under the chairmanship of Mrs. Allan Forbes of Boston, had provided the necessary funds to complete the Porch and the same stonecutters who in 1926 had been employed on the last Cathedral project were at work again. The foreman called attention to three men, the artists who did the intricate and beautiful tracery work of the carving. One had come from Massachusetts, one from South Carolina and one from Florida when they heard that a new Cathed-

ral contract had been let. All gave up better paying work to come to Washington because, in the words of one who spoke for all three: "There is something spiritual that you can't figure in dollars on this stone for the Cathedral. We like to feel that we have a part in the building of the National Cathedral."

Italo Fanfani, the sculptor, was asked about the motor driven rig of cable that was slicing through a block of limestone. He explained that it would take about three hours to part the twenty-ton, six-foot high block into halves, "but when I was a boy in Italy learning my trade with my father we would saw a block like this by hand. In one day we would cut one foot."

After the stone has been cut to rough size it goes to the planing machines where routing tools shape the ribs for the vaulting, fashion the intricately shaped vaulting conoids, and prepare the pinnacles in rough for the hand tools that do the figure work. As the heavy pieces of limestone are tossed around by the overhead cranes even the "hookers," as the men are called who handle the fabric slings, speak of their joy in helping to build "their Cathedral."

YOUNG BISHOP CONSECRATED



Oliver L. Loring

When Oliver L. Loring, 37, was consecrated as the sixth Bishop of Maine last month (May 13th) he became one of the youngest members ever to join the ranks of the episcopate.

Bishop Loring was the former rector of Grace Church, New Bedford, Mass. He was born at Newtonville, Mass., and attended the public schools at Newton. In 1926 he received his diploma from Harvard and

in 1930 he graduated from the Eastern Seminary. He was ordained deacon in May, 1930, and priest in May, 1931.

The consecration services took place before a crowd of more than 1,200 people in St. Luke's Cathedral, Portland. The Rt. Rev. Henry St. George Tucker was chief consecrator, with Bishop Perry of Rhode Island, former Presiding Bishop, and Bishop Van Dyck, of Vermont, as co-consecrators. The attending presbyters were the new bishop's brother, the Rev. Richard T. Loring of St. David's Church, Baltimore, Md., and the Rev. S. Whitney Hale, rector of the Church of the Advent, Boston.

At the luncheon which followed the service, 600 clergy and laity, including the Governor of Maine, the Hon. Sumner Sewall, and Mrs. Sewall, shared in an informal greeting to Bishop Loring.



ALL HALLOWS GUILD ANNUAL FLOWER MART

Prize Winning Booths on
the Pilgrim Steps of
Washington Cathedral
May 7, 1941

Top — First Prize — The Boutonniere Booth. Left to right: Mrs. Corrin Strong, Mrs. R. Stanley Brown, Mrs. Herbert Feis, Mrs. W. B. Fletcher, Jr., Miss Rosalind Wright, Chairman, Mrs. Daniel Partridge.

Center—Second Prize—Fruits and Vegetables. Left to right: Mrs. ZeBarney T. Phillips, Mrs. Noble C. Powell, Mrs. Charles Warren, Chairman, Mrs. Albert Niblack, Mrs. Leslie Glenn.

Bottom—Visitors at the Cottage Herb Garden exhibit. Mrs. R. L. Wolven, Chairman. Jane Freeman, in flowered smock, granddaughter of Bishop Freeman.



**Students of National Cathedral Schools
Receive Diplomas From Bishop Freeman.**

Commencements

STUDENTS of the Washington Cathedral Schools—the National Cathedral School for Girls and St. Albans School for Boys—received their diplomas in June from the Bishop of Washington, climaxing an impressive variety of commencement activities.

N. C. S.

Twenty-nine states were represented among the 62 members of the graduating class of the National Cathedral School for Girls. Opening their 41st commencement program with a baccalaureate sermon, Bishop Freeman pointed out to the graduates that their specific task "in this unhappy world of today is to create better living through moral character if we are to enjoy a better world tomorrow."

At the colorful Flag Day exercises, Miss Louise Catherine Riggs, daughter of Rear Admiral and Mrs. Charles E. Riggs, of Washington, D. C., was awarded the National Cathedral School flag, given to the honor student of the year. Captain Howard L. Vickery, U. S. N., of the U. S. Maritime Commission, made the presentation. Several hundred people attended the service which featured the presentation of awards to outstanding students by Miss Mabel B. Turner, principal of the school.



Judge Thaxter and Bishop Freeman



*Honor Graduate Receives School Flag
Captain Howard L. Vickery, U.S.N., Presents
Award to Louise Catherine Riggs*

The commencement address was delivered before the graduating class in the Cathedral by Judge Sidney St. Felix Thaxter, Associate Justice of the Supreme Judicial Court of the State of Maine. Marie-Louise, daughter of Judge and Mrs. Thaxter, was president of the senior class. Judge Thaxter told the girls that he knew of no greater privilege than a young girl could have today than to receive her early education in the shadow of a church.

"It takes a strong man to preserve a spirit of independence, to dare to take great chances when he has all that he needs for his material comfort," the Justice said. "Our spirit has wilted. Let us pray that it will not take bursting bombs to arouse us from our lethargy. We have lost that self-reliance which comes from overcoming hardships from meeting the problems of life head on.

"The real tragedy comes, not when war devastates a fair land and great monuments of the past are destroyed,

but when a mighty nation turns its back on liberty for which so many of its sons have died. In this time of great catastrophe, it is those who are obsessed with the desire for material gain, or are oppressed with the fear that they will lose what they have, who have betrayed the world.

"You enter a world which is fighting to preserve all that this church stands for—the supremacy of the individual and the sanctity of human life. Do not be discouraged."

ST. ALBANS

This year marked the thirty-fourth annual commencement at St. Albans School. Following their commencement exercises in the Cathedral, the graduates gathered in the open-air amphitheater for the awarding of prizes to outstanding students.

To David Chew Stephenson, 18, son of Mrs. Charles C. Windsor and the late Lieut. Col. Lowry Boyd Stephenson, U. S. M. C., of Washington, went the headmaster's prize, the school flag, for outstanding service to the school. Leake Terry, of Little Rock, Ark., won the Robert Rice Award, given to the best all-around athlete in the school. Other awards and prizes were presented by Headmaster Albert Lucas.

Among the several hundred visitors who witnessed the ceremonies were a number of fathers of the graduates who themselves had received diplomas from St. Albans.

NAVY CHAPEL REOPENS

"The Cathedral of the Air," a stone chapel built by public subscription outside of the Naval Air Station at Lakehurst, N. J., has been reopened for services after standing idle for seven years.

A regular naval chaplain will be appointed. The chapel will serve the navy airmen and will be open to the public as well.

+ + +

POLISH SERVICE

The faith of unconquered Poles serving in the British cause in Scotland flamed anew at the recital of the Apostles' Creed at a recent service held in the old Slavonic tongue at St. Paul's Cathedral, Dundee, Scotland.

The celebrant of the Mass was an arch-priest of the Orthodox Polish Church, a chaplain of the Polish Army.

The Lord Bishop of Brechin, the Scottish diocese in which Dundee is located, occupied his throne during the Mass. The ancient chants were sung by a choir of Polish soldiers.

NAZI TOLL OF CHURCHES

Air raids have resulted in the destruction or serious damage of 714 churches of all denominations, and the less serious damage of 1,945, according to a statement by the British Information Service. Of the seriously injured or destroyed churches, 287 were Anglican; 89 Baptist; 123 Congregational; 118 Methodist; 17 Presbyterian; 58 Roman Catholic.

Cathedrals destroyed or seriously damaged include Coventry, Llandaff, and St. Paul's. Less seriously damaged, Liverpool, Manchester, Sheffield, Rochester, Canterbury, Westminster Abbey, Westminster Cathedral.

ANNUAL MEETINGS

(Continued from page 4)

Following a brief religious ceremony the President of the Association, Mr. Walter B. Clarkson, delivered his annual report. Other speakers presented by the Bishop included Miss Mary E. Johnston and Dean Noble C. Powell. The meeting was closed with an address by Bishop Freeman on the meaning of the Cathedral to the nation.

Following the meeting members of the Association were received by Bishop and Mrs. Freeman at tea in the Bishop's Garden.

REGISTRATION

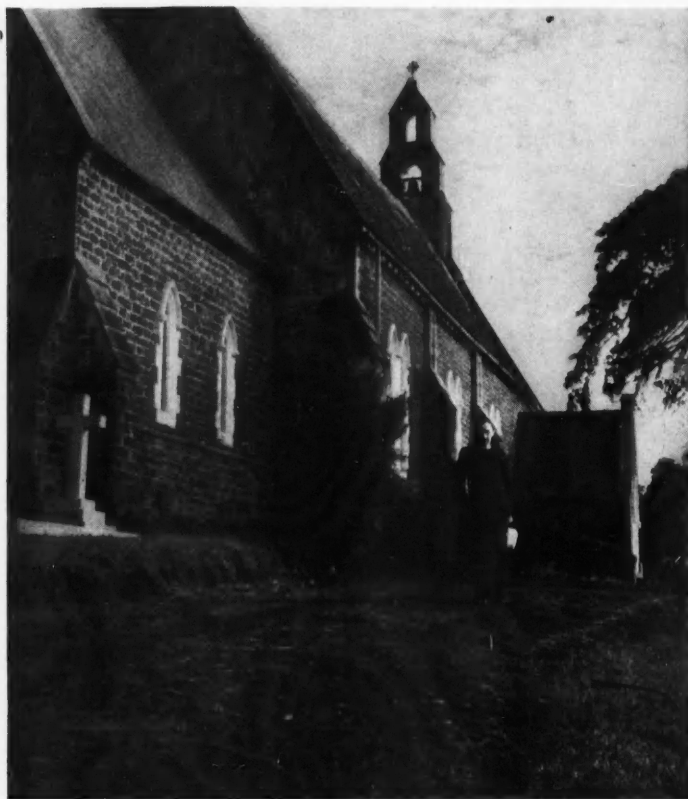
A Registration and Information Headquarters for the two-day meetings was established in the Cathedral Office building. Among those who registered for the various events were the following:

Mrs. Schuyler Black, Syracuse, N. Y.
 Mrs. Hamilton Ober, Baltimore, Md.
 Mrs. W. M. McKee, Pittsburgh, Pa.
 Mrs. Harper Sibley, Rochester, N. Y.
 Mrs. Ernest R. Adey, New York, N. Y.
 Mrs. Frederic W. Rhineland, New York, N. Y.
 Mrs. William Adams Brown, New York, N. Y.
 Mrs. Merrill Fluharty, New York, N. Y.
 Miss Winifred Bonnell, New York, N. Y.
 Mrs. Irene duPont, Wilmington, Delaware.
 Mrs. William N. Bullard, Lenox, Mass.
 Mrs. Anson Phelps Stokes, Lenox, Mass.
 Mrs. Shaun Kelly, Pittsfield, Mass.
 Mrs. George Chase Christian, Minneapolis, Minn.
 Mrs. George Wharton Pepper, Philadelphia, Pa.
 Mrs. Robert L. Manning, Manchester, N. H.
 Mrs. William H. Schofield, Peterborough, N. H.
 Mrs. Clarence Blair Mitchell, Far Hills, N. J.
 Mrs. G. Maurice Congdon, Providence, R. I.
 Mrs. Louis D. Simonds, Charleston, S. C.
 Mrs. William H. Brawley, Charleston, S. C.
 Mrs. William F. Pierson, Milwaukee, Wisc.
 Mrs. Arthur McGraw, Detroit, Mich.
 Mrs. Charles Warren, Washington, D. C.
 Mrs. Allan Forbes, Boston, Mass.
 Miss Mary E. Johnston, Glendale, Ohio.



THE ANNUNCIATION
CHOIR CLERESTORY WINDOW
in Washington Cathedral

*Sixty feet above the Choir level this
twenty-four foot high window is easily
seen in detail. Designed by Wilbur
Herbert Burnham.*



Termites—Not Bombs

"NAPOLEON'S ISLAND"

The Cathedral of St. Paul's on St. Helena is damaged by termites. To the left is the Cathedral, now unused. Above is an interior view of the roof. The plaster and beams have all been eaten away and "laths come sailing down light as feathers."

Bottom left is where Napoleon once lived as a prisoner. The French flag flies in the garden where "The Emperor" once loved to work. At right is Bishopsholme, the residence of six of the seven bishops of St. Helena. The congregation now meets here, with the bishop's drawing room as chancel, the dining room for the choir. These photographs reached *The Cathedral Age* via Capetown, South Africa.



Longwood Old House, Where Napoleon Lived



Bishopsholme



IN THE BISHOP'S GARDEN

Roses and boxwood border the old brick walk on the Cathedral hillside

THE CATHEDRAL OF SANTO DOMINGO

By SEBASTIAN E. VALVERDE

Secretary of the Dominican Legation in Washington



Senor Valverde

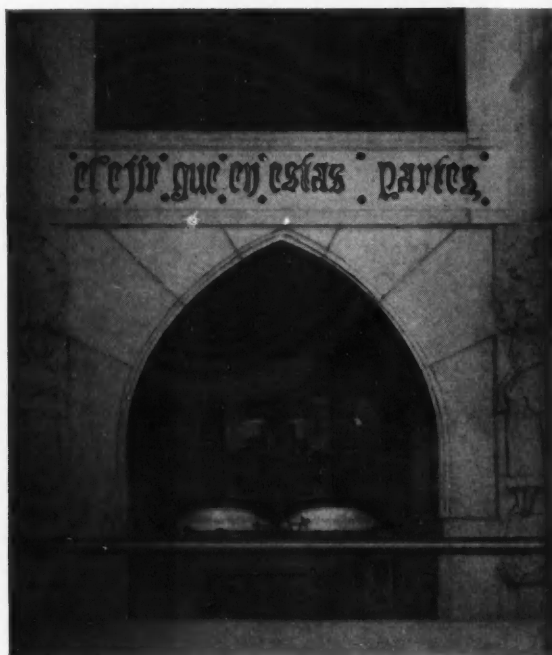
America, the city privileged to be the center and main-spring of the earliest colonial life in this hemisphere. Few cities guard as faithfully as does the Dominican capital its memories of the Columbus family and its Spanish atmosphere, or take greater pride in their traditions and their noble origin. The illustrious stones of this, the first See in America, are still fragrant with legends, just as long ago the conquistadors made the city fragrant with heroism. It was from the shores of this metropolitan city that Cortés sailed for Cuba, from where he sailed away in proud bold ships to conquer the empire of the Aztecs; Diego de Velásquez for Cuba, Juan Ponce de León for Puerto Rico, Alonso de Ojeda for Tierra Firme, Juan de Esquivel for Jamaica, Francisco Pizarro for Peru, Vasco Núñez de Balboa for Panama, and Rodrigo de Bastidas for Santa Marta.

The ancient city of Santo Domingo was the bitter prison of the illustrious Discoverer of America and the gay court of his son Don Diego, Viceroy of the Indies, Admiral of the Ocean and Governor of Rojas. It is an oft-repeated saying that this city is a shrine of American history.

The ancient quarter of the city still keeps almost intact its colonial aspect. Enclosed within its walls, fortifications, and gates, many of which are in a perfect state

In all America there is probably no city which contains more historical treasures than the capital of the Dominican Republic. The ancient and noble city of Santo Domingo de Guzmán, now known as Ciudad Trujillo, was the golden gate through which European culture was first passed on to the native races of

of preservation, there still stand many structures of long ago. One of them is the proud and medieval palace, from which two generations of the Columbus family ruled the Spanish possessions of the New World and in which lived and died so many scions of this illustrious house; another is the bastion from which Count Penalva defeated the besieging forces of Admiral Penn; and many imposing mansions of Spanish nobles yet remain, with coats of arms cut in their thick stone walls and grilles of lace-like wrought iron work at the windows. One may yet marvel at the noble structure which housed the First Royal Pontifical University of America, whose courses gave to the metropolitan city the glorious title of "Athens of the New World." There rise, as yet intact, the towers and domes of temples many hundred years old, stone structures grim on the outside but re-



The Tomb of Columbus

splendent with precious metals and gleaming tiles within. Of all these treasures, however, none is so great as the Cathedral.

Magnificent, monumental, imposing, the Metropolitan Cathedral, Primate of the Indies and Minor Basilica, stands facing the former Plaza Mayor. With its superb thick walls, whose stones have taken on a fascinating tawny gray tone in the course of centuries, its exterior is a splendid example of the Spanish basilica.

EARLY GOTHIC

While it is true that the Cathedral has no unity of style, but blends with exquisite harmony details of one period or another, the dominant lines of the interior are early Gothic. This hybrid style, excluded of any definite classification, gives to the whole structure a picturesque effect with its daring and original design.

Its three spacious and awe inspiring naves, following the tradition of the ancient Basilica, extend under fine Gothic ribbed vaults sustained by carved stone columns of unusual simplicity. The grace and naturalness with which these columns meet the interlacing arches are reminiscent of the charm and elegance of the tropical palms.

After the sumptuous and imposing main facade, in rich Renaissance style we find the graceful and spiritual simplicity of the primitive Gothic. This is of great effect. The whole interior is imbued with an atmosphere of otherworldliness and reverence. Light enters through the beautiful stone filigree of its arches and rose windows and is reflected from the richly colored tiles in splashes of variegated hues. A fantastic effect is given by the magnificent baroque altars, where candles burn by the hundred, amid the gold and silver, to form a lace work of sparkling light against the dull black of the ancient mahogany.

RICHLY DECORATED WALLS

The walls of this temple have been enriched with magnificent paintings, high reliefs, and decorative figures of great artistic value. Archbishops and nobles have emblazoned their escutcheons on these walls, just as Charles V had the double-headed eagle of his imperial coat of arms set at the top of the high altar as an emblem of his might.

By a resolution of Pope Paul III, at the request of Charles V, the Cathedral became the seat of the Metropolitan in 1546, thus making the city the center of Christianity in the Indies with ecclesiastical authority over all lands discovered. Many of the altars and decorations which enrich its three naves and 15 chapels date



The Renaissance Facade

from this period. In this temple are relics and jewels, the gifts of monarchs and pontiffs, which testify to the magnificence with which it was endowed. Among the many treasures it possesses are magnificent lecterns of solid silver which were a gift from the Emperor Charles V, a custodia of exceptional artistic value, fine episcopal vestments which were a gift from Isabel II of Spain, and many rich reliquaries, goblets, candelabra, crowns, and ornaments of precious metals and jewels.

TOMB OF COLUMBUS

In this temple lie the ashes of many famous figures. One of its chapels, the Altagracia, known as the Chapel of the Immortals, serves as a National Pantheon and there lie many of the outstanding and most venerated sons of the Republic. By royal decree, his Majesty, Charles V, conceded the main chapel of this Cathedral to Don Luis Colon, Duke of Veraguas, "that he might bury there the remains of his great and glorious grandfather, Christopher Columbus, the Discoverer of the New World, and those of his heirs and successors for all time."

Dona Maria brought from Seville the remains of her husband, the Viceroy Don Diego, and of her father-in-law, the Discoverer, and these were placed next to the High Altar, on the Gospel side. The former were taken to Habana by the Spaniards in 1795 in the belief that they were the remains of the Admiral; the latter were discovered in 1877, during construction work to enlarge the chancel. They were recognized as the authentic remains of the Discoverer and removed where they are venerated by the Dominican nation as one of its greatest treasures. There they will lie until their removal to the Columbus Memorial Lighthouse. This monument,

(Continued on page 37)



Bishop Freeman Preaches at Annual Massing of Colors Service

George Washington University Baccalaureate Sermon
in Washington Cathedral—June 8, 1941

A Message to Youth

By THE BISHOP OF WASHINGTON

A GRADUATING class in this momentous year faces an unusual situation. After preaching baccalaureate sermons to universities through some forty years I find myself disposed to be cautious in any dogmatic admonitions I may give you. It is the common practice on such occasions to give a voluminous amount of counsel and advice, but I confess I am in no mood to do so. It is a time to take account of the situation that has come upon the world at large, a situation in which we must play a commanding and conspicuous part. In facing it, it would be the part of folly to take counsel of our fears or to be unduly pessimistic. On the other hand it would be equally unwise to be irrationally optimistic.

That we may be consistently advised, it is well to take a look at a page or two of our history as recorded by competent observers. First, I submit a statement from the gifted pen of Ralph Waldo Emerson, written in 1834. Writing of conditions in America as he saw them at that time he said: "Society has played out its last stroke. It is check-mated. Young men have no hope; adults stand idle in the streets; none calleth them to labor. The present generation is bankrupt of principles and hope."

"Bankrupt of principles and hope"—a gloomy and forbidding picture this. It is well to be reminded that other and difficult days have been a part of our national life. It is also well to be reminded that grave crises in our history have proved in many cases to be periods of enlarged opportunity. I make the above citation because it is illustrative of a state of mind that was not only common to 1834 but has been repeated in other and later periods of our history.

Over against this gloomy and pessimistic view we set another from the pen of a distinguished modern newspaper writer, Charles Edward Russell. Writing in recent years he said: "From time to time among us rise sad-voiced prophets who assure us that mankind is hopelessly wicked, that the world grows worse rather than better; all attempts to reform are ridiculously futile and all is lost. As a matter of fact, however, it is impossible for this old reporter, looking about him now and recalling conditions as of fifty years ago, to escape the con-

clusion that the world does not grow worse, but slowly better."

Both conclusions are just a century apart. The first somber and forbidding; the second hopeful and reassuring. In such a time as the one through which we are now passing it takes discrimination and balanced judgment to rightly appraise the events of the hour.

I would like to speak to you tonight as one who has lived through a momentous period in American history, who has been privileged to know many of the outstanding leaders of his generation and whose mind is still sufficiently plastic to adjust itself to changing events and changing conditions. To give point to what I wish to say to you I quote a passage from a letter written by an old man, namely, St. Paul, to a young man, namely, Timothy. Towards the end of this memorable letter he warns Timothy with these words: "Guard that which is committed to thy trust." It is both a challenge and an admonition. It is axiomatic to say that no alibi may be offered for the betrayal of a trust.

For the sake of brevity and conciseness I wish to consider with you two definite trusts that, in a very real and peculiar sense are committed to us of America today. Obviously, we begin life with a trust for the home in which we are born. Later, for our school and alma mater and later still for the profession or occupation in which we are engaged. These are obvious trusts.

We are compelled to think at this time about the trust we hold as citizens of the American Republic. This trust has been made the more compelling by reason of the radical changes that have come in the life of the world at large. Comparing our nation and its internal life with that of any of the nations of the elder world we are bound to believe that we have here a treasure of incomparable value. Short as our history is there has been built up on this continent a nation of such resources, wealth and genius that it stands today the strongest and most powerful in the world. We have not the conceit to believe that, with our amazing growth, we are impeccable or without conspicuous faults. We acknowledge frankly both the inequities and inequities too common in our corporate life but, weighing consistently all

the privileges, advantages and opportunities that are afforded us as a free people, we still maintain without fear of contradiction that, as a system of government the American way of life is unexcelled. All this does not imply that our minds are closed to the changes that must come in both our political and economic systems. It is our firm conviction that changes must come, but we refuse to be cajoled or coerced in making them at the instance of any group or nation alien to our accepted way of life. We are not wholly immune to the new pressures and the new ideologies that are growing increasingly common in other parts of the world. We believe, and without conceit, that we have both the genius, the efficiency and the statesmanship to correct the evils within our own nation. We have done so before, we can do so again.

I heartily commend to youth in particular that they face the present difficult and confused situation with an increase of confidence and an increase of loyalty to American ideals and American institutions. These ideals and institutions may be severely tested in the days that lie ahead. If we are to meet these tests and make them serve to our advantage we must keep our minds plastic, our vision clear and our loyalty unimpaired. Your immediate trust is that of citizens of the American Republic, and I commend to you a rational optimism that correctly assays the perils of the present while it determines to maintain in its integrity the ideals and principles of the republic. To do this we must avoid the cynic on the one hand and the too great optimism of the abnormally hopeful on the other. I like well Stevenson's splendid word, spoken out of a life that was afflicted with a mortal malady. He said: "I believe in an ultimate decency of things, and if I awoke in Hell I should still believe it." We shall not maintain our trust as citizens unless we keep our faith.

Long ago the Hungarian patriot, Louis Kossuth, said: "If your ship of state is ever lost, the rock upon which it will split will be the devotion of your people to their private interests at the expense of the state." The nation is calling today for unity of purpose, unity of action and utter devotion to the high principles and ideals for which America has stood and must stand. In the words of Cecil Spring-Rice we find a fine expression of this devotion:

"I vow to thee, my country, all earthly things above,

Entire and whole and perfect, the service of my love;
The love that asks no question, the love that stands the test,

That lays upon the altar the dearest and the best;
The love that never falters, the love that pays the price,
The love that makes undaunted the final sacrifice."

It is my firm and unalterable conviction that this nation, under God, is destined to play a commanding role in the ultimate settlement of the confusions and tragedies that today are imperilling what we hold of Christian civilization.

The second and conspicuous trust committed to our care has to do with what we as a people hold of religious faith. This faith is vitally and intimately related to all that concerns our best and highest interests. However apostate and unresponsive to the deep claims of religion we as a people may have been, the time has come when we must rediscover those elements that constitute at once our strength and our security. We may not forget that at its inception and throughout its entire life the periods of our largest development have been marked by a demonstrative religious faith. We are being told today, and I believe it to be true, that the moral tone of the nation through these latter years has been definitely low. A modern commentator has strikingly observed that, "the works of man shrivel into nothingness before the flaming image of God."

In a recent talk with General Marshall, Chief of Staff of the Army, he observed that, "morale within the camps has never been higher than it is today, but morale without and beyond the camps is wholly unsatisfactory." Morale as a virtue needs the sustaining support of a religious conviction. Laws have their place, but as President Coolidge once said: "You cannot substitute the authority of law for the virtue of man."

The situation we face today calls for something beyond great armies and expanding and efficient navies. Now as in other critical times our security as a people resides in the moral and spiritual ideals that govern us in all human relations. I do not contend that my generation has excelled in giving to youth a convincing demonstration of the Christian way of life. I feel that youth has the right to demand of my generation the reformation of its ways, and for my own part I am ready to take seriously the rebuke of those of the later generation who are asking for a demonstration of faith by works.

Something has gone out of our life during these recent years. The moral tone of the nation has suffered a grave impairment. This is evident in every phase of our life. Standards that for generations characterized our domestic, social and economic ways were given scant heed. We were self-confident and assured, we assumed that we

possessed the genius to pursue our course unlet and unhindered by the restrictions of moral codes and religious creeds and systems. Religion had its recognized place as one of the refinements of polite society, but beyond this it did not affect conduct or practice. America was generally recognized as a Christian nation but the implications and sanctions of religion were not too conspicuous in our life. This condition was not local but general throughout the world. Witness this in the upsurge of new ideologies that make no reckoning of God or of spiritual values in new systems of government, systems that have provoked the greatest and most widespread war in all history. What the democracies represent of religious ideals is held by these new cults to be the sign of their decay, their unfitness to survive. This decline of morality and religion lies at the root of an upheaval that threatens what we as a nation believe to be essential and indispensable to our continuing happiness and peace. Any appraisal of the present world situation that leaves this out of its reckoning is superficial and inconsistent. We have held to a philosophy of life wholly at variance with these new ideologies.

Illustrative of the widespread apostasy of our time I quote from a Paris secular paper published on the day following the occupation of that city by German troops. The article in question was printed in black headlines and given a conspicuous place. It ran as follows:

"We are going to pay for 60 years of de-Christianization, falling birth rate, decline into paganism and materialism, decline into political anarchy. We are paying dearly for the errors and crimes of our great French Revolution of 1789-1793. At the Marne in the last war, St. Genevieve, St. Louis, St. Joan of Arc, Our Lady of Paris, had interceded for us. Providence granted us 25 years' respite in which to recover ourselves. We returned to our free-thinking, materialistic vomit, to our 'popular front' moral and political anarchy. We have worn out the patience of Providence! We have disgusted the good God Himself! And now, when will the Lord grant us the recovery and resurrection of France?"

The substance of this striking editorial might with all propriety have been written of our own country and our own people. France fell, not because she lacked military strength but because by her own testimony she was morally and religiously at a low ebb.

The task to which you young men and women must commit yourselves and that is vitally related to our political, economic and social happiness and success, concerns the revival of the Christian faith, the faith upon which the fathers of the republic builded strong and secure the foundations upon which later generations have

reared this mighty fabric we call the United States of America.

Here then are two essential and important trusts that are committed to the hands, the minds and the hearts of the oncoming generation. Yours is a great and signal opportunity, but it is an opportunity that will call for all that you possess of wisdom, courage and culture, all that you possess of genius and devotion to the best and most coveted things of life. It is not a hopeless task to which you are bidden. It is a task that will command your best gifts and talents. Here in this great country of ours the day of opportunity is not past. Repeatedly we have emerged from grave and threatening crises. We will do so again, but we shall rise because we possess the excellencing virtues that in other and trying periods gave our fathers the strength and the determination to hold to their ideals, the ideals that are the range-finders by which the haven of security and happiness is attained. May God fit and prepare you to maintain and preserve the trusts committed to your hands.

"BOMBPROOF" HOSPITAL

On a hill overlooking the thirteenth century Salisbury Cathedral in England has just been constructed the first "bombproof" hospital in the world—a strange study in ancient beauty and modern utility.

The hospital to be known as the American Red Cross-Harvard University Hospital was constructed from prefabricated materials assembled in the United States and shipped to England.

United States doctors and nurses will staff the hospital, which is to study communicable diseases resulting from the war and air raids.

* * *

APOLOGY

In the Winter, 1941, issue of *THE CATHEDRAL AGE*, the architecture of Liverpool Cathedral was ascribed to Sir George Bodley. Mr. Alexander Tilloch Galt, of Toronto, Canada, writes that this is incorrect. The architect of the Liverpool Cathedral is Sir Giles Gilbert Scott, he says. In an interesting letter about Sir Scott, Mr. Galt points out that the famous architect is of the same family as Sir George Gilbert Scott, who was one of "the leading ecclesiastical architects of his time" and who is buried in Westminster Abbey. Other members of the same Scott family designed Cathedrals in Edinburgh, Montreal and St. John's, Newfoundland.

THE CATHEDRAL AGE regrets the error and thanks Mr. Galt for his enlightening letter.

**Southern Colleges Honor Benefactor;
Douglas Freeman Presents Tablet.**

Rockefeller Memorial

THE name of an illustrious philanthropist was memorialized in the Washington Cathedral recently when the Bishop of Washington unveiled the John Davison Rockefeller tablet. John D. Rockefeller, Jr., came from New York to be present for the ceremonies.

The memorial tablet was presented to Washington Cathedral by Douglas Southall Freeman, Editor of the Richmond, Va., *News Leader* and member of the Chap-

ter of the Cathedral, in the names of the twenty-one colleges and universities of the south who have donated the memorial in recognition of the gifts of Mr. Rockefeller to education.

The carved stone tablet some six feet high is recessed in the north wall of the Crypt Aisle outside historic Bethlehem Chapel and reads as follows:



John D. Rockefeller, III, Bishop Freeman, John D. Rockefeller, Jr.

THIS MEMORIAL TO
JOHN DAVISON ROCKEFELLER
JULY 8, 1839—MAY 23, 1937
IS ERECTED BY
INSTITUTIONS OF HIGHER LEARNING
IN THE SOUTHERN STATES
TO RECORD THEIR GRATITUDE FOR GIFTS
THAT ENLARGED THE LIVES OF
MULTITUDES
AND AS AN INSPIRATION TO OTHER MEN
TO FOLLOW HIS NOBLE EXAMPLE

Institutions who presented the tablet to the Cathedral are as follows:

Atlanta University, Atlanta, Ga.
Bennett College for Women, Greensboro, N. C.
Centre College, Danville, Ky.
Converse College, Spartanburg, S. C.
Davidson College, Davidson, N. C.
Dillard University, New Orleans, La.
Duke University, Durham, N. C.
Furman University, Greenville, S. C.
Hampden-Sydney College, Hampden-Sydney, Va.
Hampton Institute, Hampton, Va.
Hendrix College, Conway, Ark.
Johns Hopkins University, Baltimore, Md.
Mercer University, Macon, Ga.
Mississippi College, Clinton, Miss.
Southwestern College, Memphis, Tenn.
Tulane University, New Orleans, La.
Tuskegee Institute, Tuskegee, Ala.
University of the South, Sewanee, Tenn.
Vanderbilt University, Nashville, Tenn.
Washington and Lee University, Lexington, Va.

TYMPANUM DEDICATED

(Continued from page 7)

But this work will stand. The storms and tides of time and chance will beat against it in vain. They cannot undo what you have done for your nation. To each and all of you I offer the thanks of a full heart and most especially to Mrs. William Schofield, who conceived the idea of this memorial, to the Bishop who decided what form it should take, and to the skilled office who designed it.

When the Bishop asked me to say a few words to you today I replied that there were only two words which I had in my heart to speak. One is the gracious invitation of our Saviour to all who are weary and heavy laden. We have always felt that our porch was an invitation and that the word which expressed this invitation was "come." "Come cross my threshold, enter the sanctuary, approach my altars and find rest to your souls."

And the second word which I bring you today is also a word spoken by our Lord to his disciples after the resurrection. It is the word "go." Go, return to your homes, to your cities, to your states and carry the message that our nation has need of this central shrine of religion which ministers to the citizens of every state in the union. And that the world has need as never before of this national witness to our Christian faith.

Go, and you will not go alone. The Lord will go with you. Your labor will not be in vain.

And behold, from henceforth all generations will call you blessed.

Participants in the service of dedication included Dean Noble C. Powell and Dr. William Adams Brown, husband of the honoree.

A Prayer for Washington Cathedral

Oh! Lord, we beseech Thee, to bless the missionary work of Washington Cathedral.

Teach us to arouse the lax and careless.

Help us to guide into active faith those

Who do not yet know Thee, so that we

May help America to become a nation of people who serve and love our

Lord and Master Jesus Christ.

Amen.

A BRIEF CATHEDRAL COMMENTARY

By HERALD L. STENDEL

*Ye were sometimes darkness, but now are ye light
in the Lord: walk as children of light . . .*

—EPHESIANS, 5:8.

FIRE was one of the first forces of nature to receive man's veneration. Primitive peoples as well as modern ones tend the fire, in unconscious act of respect, on bended knee. In any form, the open flame fascinates us and charms our fancies into subtle and irresistible meditation. We must associate with the mellow strength of the flame of the torch, the candle, and the hearth a sense of the security of the fireside, of the protection which is ours in controlling this long-feared power of nature. To most of us, the candle recalls many a happy birthday (hardly a birthday without the twinkling candles and the merry songs of gladness!) among those

dear to us; and the vision appears again of Christmas eve, with its welcoming candles in the window, and a myriad of lights on the genial Christmas tree. Even in our more routinized daily life, the mellow, golden glow of candles upon our dining tables is found to impart a delightful air of graciousness and calm.

Then there is the deeper association—the tiny, steady lights gleaming so quietly in the comforting shelter and inspiration of our religious life. So closely a part of the ritual that we hardly notice it, the beauty of the candles continues through the services of many faiths and denominations. Indeed, the candle is more a part of our emotional life than we take time to realize, and Portia might well exclaim,

How far that little candle throws his beams!
So shines a good deed in a naughty world.¹

The candle (or, in its earlier forms, the torch and the lamp) has, from the earliest times, held an important place in the ceremonial use of lights. A sharp distinction must be made at once, however, between the pagan and the Christian usages: the pagans worshiped the light or flame itself, or presented the lamp as a gift (votive offering) to the deity concerned; the Christians regarded the light as a *symbol* of the Divine Presence and, hence, as a sign of joy and thanksgiving. So John Henry Newman used the analogy when he composed, in 1833, during his passage in the orange-boat from Palermo to Marseilles, his now famous verse,

Lead, kindly Light, amid the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home,
Lead Thou me on!

THE PAGANS' CEREMONIES OF LIGHT

While torches frequently were used among the ancients as illumination at various festivals, it is clear that, all too often, the veneration of light and fire was attended, paradoxically enough, by the darker phases of human nature. Ferocity and brutality characterize the history, and show well the need for the Master's teachings of true love and mercy.

The mystic, life-giving power of the sun was recognized by nearly all primitive peoples in their deifying that star. The Egyptian Pharaoh Amenhotep IV (1375-1358 B. C.) became the first monotheist through his decree that the only god was



32. *The Seven-Branched Golden Candlestick*

This relief on the Arch of Titus in the Roman Forum is one of the most authentic picturizations of the ancient menorah.

¹The Merchant of Venice, V, i, 90.

the sun-god; in fact, he cancelled his own name and adopted that of "Ikhnaton" (Spirit-of-Aton, the Sun).

The Ammonites' fiery Moloch—

And he defiled Topeth . . . that no man might make his son or his daughter to pass through the fire to Molech.²

—and the human sacrifices of the sun-worshipping Aztecs in the New World, are notorious. Lovely as are our images of some aspects of religious life in the classic ancient world, we must recall the monstrous custom which committed to death (by being buried alive) the Vestal Virgin who broke her vow of chastity. Sacred and necessary as may have been the maintenance of the perpetual fire in the great round temples of the Greeks and Romans, we stand amazed at the barbarism which sanctioned the grossness of the punishment of the erring caretaker.

An unusually interesting example of a pagan use of the torch lies in the ritual of the worship of Diana of Aricia at Nemi, in Italy. These extraordinary rites persisted well into the Middle Ages, and hence are more within the reach of the investigator. Allusively and descriptively named Diana Noctiluca (Radiance of the Night), Nemorensis (Of the Wood) and Diva Triformis (Thrice-Embodied Goddess³), her grove was sacred in the extreme⁴. Her annual celebration, held in August, was characterized by the lighting of innumerable torches, possibly in simulation of the splendor of the full moon. The goddess herself was represented in local contemporary art as holding a torch in one hand.

Not all of the ancient uses of lights were shadowed by gloom, however. Many a gay-hearted celebration, amplified with flowers, lights, and savory sacrifices, made life brighter for the people of all classes—in those more communal times, the isolation of the towns and villages frequently made the occasion a partly-municipal, rather than a solely domestic, cause of joy. Here is a description, from about the second century, of a celebration in thanksgiving for safe return from a perilous voyage—

Away then, ye boys, and with reverent tongues and souls hang up garlands upon the shrines, sprinkle meal upon the knives, and deck the soft altars of verdant turf. I will quickly follow, and having duly performed the greater rite, will return thence home, where my little images of shining crumbling wax are being decked with slender wreaths. Here will I en-



33. Syrian Mosque Lamp of the 14th Century

Elaborately enameled, the lamp gave a soft light by means of a wick burning in olive oil. Hundreds of such lamps illuminate even modern mosques and are an integral part of the ritual.

treat my own Jupiter; here will I offer incense to my paternal Lares, and scatter pansies of every hue. Here all is bright; the gateway, in token of feast, has put up trailing branches, and is worshiping with early-lighted lamps.⁵

The last-mentioned lamps, incidentally, were placed *outside* the house, usually illuminating the doorways; only in inclement weather were they placed indoors. The lamps generally were of clay, and burned by means of a wick in olive oil.

HEBRAIC LIGHTS

The ceremonies of lights in the Jewish Church are impressive with their significance and ages-old traditions. Before the Ark of the Law in each synagogue, there hangs an oil lamp in which burns a perpetual fire. This light signifies the presence of God in Israel.

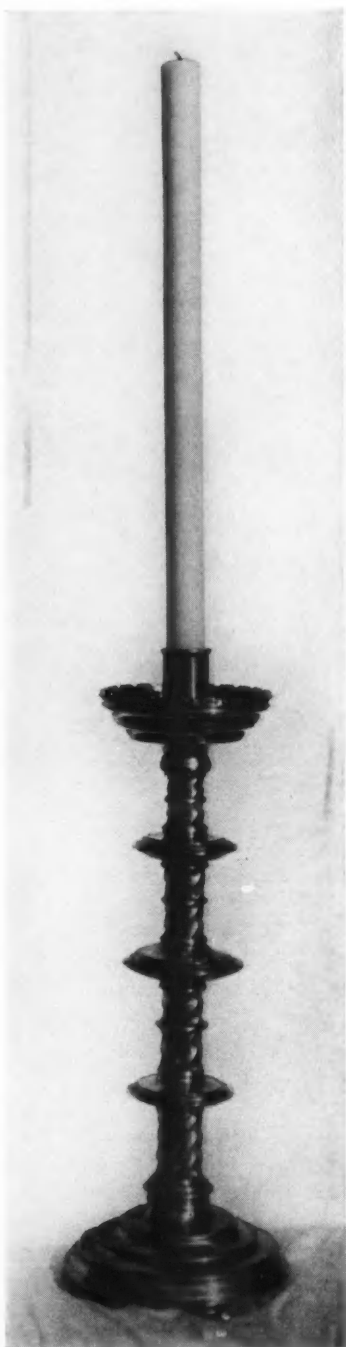
A seven-branched candlestick (menorah) stands before the Ark. Originally, a little oil lamp rested upon the head of each branch, the central lamp being at that time the eternal fire—it alone was maintained by day as well as by night. "Symbolically, the menorah represented the creation of the universe in

²II Kings, 23:10.

³Goddess of the Night (the Moon), of the Woods (the Hunt), and of Childbirth.

⁴The grove was tended by a priest who obtained his office of necessity through murder and who, sword in hand, warily guarded both the shrine and himself against the time when he in turn would be deposed by murder. This subject is the moving cause of Sir James George Frazer's classic, *The Golden Bough*.

⁵Juvenal, Satire XII, 83 (G. G. Ramsay).



34. A Modern Candlestick in the Gothic Style

One of a pair designed for the altar of Bethlehem Chapel in Washington Cathedral, this brass candlestick is 24 inches tall and weighs 20 pounds. The candle itself is 51 per cent beeswax in accordance with the traditions of the Church.

seven days, the center light symbolizing the Sabbath. The seven branches are the seven continents of the earth and the seven heavens, guided by the light of God."⁶ This candlestick seems definitely a form of mystic, celestial tree (frequently decorated in early time with almond blossoms) upholding the planets, with the sun supported by the central stem, or trunk.

When the scroll of the Law is removed, a lighted candle is placed in the Ark.

A pious domestic duty among the Jews is the lighting of the Sabbath lamp by each housewife—only in the woman's absence may the lamp be lighted by a man. As the canon law forbids the lighting of any fire on the Sabbath, the simple ceremony, usually preceded by a blessing pronounced by the woman,⁷ must be performed before sundown on Friday.

CHRISTIAN TRADITIONS AND CEREMONIES

Before surveying (in the next installment of this *Commentary*) the numerous ceremonial uses of lights in Christian communities, a few of the sometime popular fancies concerning candles and the flame may be mentioned. The review may serve to indicate at least the stimulating effect upon some minds of the aura of mystery which surrounds the open flame.

Shakespeare reflects well the notions and superstitions of his times in his allusions to the supernatural significance of lights. In many of his plays lightning, for instance, is the precursor as well as the concomitant of terrestrial calamity. In both *Richard III* (V, iii, 180) and *Julius Caesar* (IV, iii, 275) the candle flame changes noticeably preceding, during, and after the appearance of ghosts—

O coward conscience, how dost thou afflict me!
The lights burn blue. It is now dead midnight.

Apely illustrating variations of this type of widespread superstition is the rollicking story told by Vasari in his *Life of Buonamico Buffalmacco* (flourished 1351).

Buffalmacco as a youth was apprenticed to the Florentine painter Andrea Tafi, a master whose custom it was to arouse his boys well before dawn to begin each day's round of work. The lad decided to apply his talent to eliminate the burden of early rising. Collecting a number of beetles from Andrea's none too clean cellar, Buffalmacco fastened tiny lighted tapers to their backs. He released the animated candlesticks upon the master's bedroom floor in the middle of the night.

Andrea, full of terrors inspired by his "knowledge" of the unholy significance of such eery night-lights, related the next day that he had seen a "thousand demons." After a few more of these experiences, carefully planned by the ingenious Buffalmacco, the painter summarily quitted his home, and only urgent remonstrances induced him to return. Andrea was convinced that the lights—or demons—appeared because his early workers annoyed the powers of darkness; and the apprentices thereafter enjoyed undisturbed the early-morning hours of their well earned sleep.

⁶*Jewish Encyclopedia*.

⁷"Blessed art Thou . . . who hast sanctified us with Thy holy commandments and enjoined us to light the Sabbath lamp."



Madonna of the Candelabra

Walters Art Gallery

35. A Gracious Painting Utilizing the Beauty of the Candle Flame

The significance of the candle light as a symbol of the Divine Presence is revealed here subtly and effectively in mellow colors by Raphael Sanzio, the great Italian painter (1483-1520).

To this day, liturgical candles are made invariably with a minimum of 51 percent of pure wax of bees. Perhaps in the earlier centuries beeswax was a more readily available material, and custom has held to its use because of its mildly aromatic odor and its slow and smooth burning qualities. Medieval

people, however, considered the neuter or worker bee (which produces the wax) as a kind of virgin. Hence, they believed that the wax from these virgin workers was peculiarly appropriate in candles to be burned in honor of St. Mary the Virgin or, indeed, of any other sacred object.

To be continued

THE CHURCH VICTORIOUS

(Continued from page 5)

of consecrated service, here the ordinances and holy Sacraments of God are reverently administered. Here, too, we bring the lifeless bodies of our beloved dead and halt for the cool hand of benediction, listening the while to the voice of faith as it speaks the words of eternal life, before we carry the precious remains to "the low green tent."

We are grateful for its larger vision, its wider sympathy, and the great landmarks of its triumphant career as well as the leading epochs in its glorious history. For its warm heart, its open mind, its adventurous spirit we are indeed thankful.

A "high" Church, a "broad" Church, a "low" Church. High as the ideals of Jesus; broad as the love of God and low as the humblest human being. A judging, working, worshipping, winsome Church.

We praise God for the noble company of the laity who, with open minds, warm hearts, and adventurous spirits give of their time, talents and strength to its highest good, so that it has a glorious past and the promise of a divine future. A conserver of the values of the past, a creator of ideals in the present, and the torch-bearer of tomorrow's progress, carrying with it the benediction of the sinless life of the Son of God, even lending the power of its influence and service to the support and promotion of the beautiful things for which that noble life stands.

Well, indeed, may we, with exuberance and exaltation, sing:

"O where are the kings and empires now
Of old that went and came?
But, Lord, Thy Church is singing yet
A thousand years the same."

+ + +

D. A. R. SERVICE

The newly elected President General of the National Society Daughters of the American Revolution, Mrs. William H. Pouch of New York, inaugurated her administration by attending the Evensong service at Washington Cathedral the Sunday after her election.

Mrs. Pouch was accompanied by her national officers and the newly elected State Regents of the D. A. R. Among the special guests at the service were Mrs. Louise Heaton, the newly elected President of the Children of the American Revolution, and her National Board, and Mrs. John Morrison Kerr, the retiring National President of the Children of the American Revolution.

MAGNA CARTA DAY CELEBRATED

With the celebration by the Church of Magna Carta Day on June 15—the 726th anniversary of "the granting of the Great Charter of the liberties of the English-speaking world"—attention was focused on the Canterbury Pulpit in the Washington Cathedral.

One of the finest examples of sculptured work in the Cathedral, the pulpit was made from stones of the Canterbury Cathedral presented by the Archbishop and the Dean and Chapter of Canterbury in memory of Stephen Langton, who led the Barons of Britain when the Magna Carta was granted by King John.

Below the central panel of the pulpit is a scroll containing the first words of the Magna Carta, "The Church of England shall be free." The carvings, designed and sculptured under the direction of the late W. Douglas Caroe, architect of Canterbury Cathedral, depict the progressive efforts of generations to give the Bible to the people in their own language.

The celebration of Magna Carta Sunday or "Interdependence Day" was urged this year by Bishop McElwain, of Minnesota, president of the International Magna Carta Day Association.

According to Bishop McElwain, the influence of the Great Charter has touched every written constitution on earth.

+ + +

COMMUNION AT COVENTRY

On the Sunday after the bombing of Coventry Cathedral Holy Communion was celebrated in the drawing room of the Provost's residence so that the practice of centuries might be unbroken. Afterwards the congregation proceeded to the ruins of the Cathedral and joined in prayer as the Cathedral clock struck the usual hour of morning worship.

"They may have destroyed our Cathedral," declared the Provost, "but they have not destroyed the spirit it represents. When the war is over we will build another where that spirit will dwell."

+ + +

RULE OF LIFE

The young people who make the membership of the Quinquagesima Pilgrimage to the Cathedral of St. John the Divine in New York City have adopted a Rule of Life which reads:

"I am a young Churchman. My rule of life is to pray daily, to be at public worship each Sunday, to make stated weekly contributions to the support of the Church, to try earnestly to bring at least one person to the Church during the year. I will make an earnest effort to keep this Rule."

SANTO DOMINGO

(Continued from page 25)

to be erected as a tribute of gratitude to their Discoverer and common father by the American nations, will serve as his tomb and at the same time be an expression of the brotherhood which shall establish everlasting peace on the American continent.

The Metropolitan Cathedral of America, which is a treasury of jewels and relics, is in itself a jewel and a relic, as well as a symbol. Over it hurricanes and earthquakes have unchained their fury, and pirates and invaders their malevolence, but the Cathedral, the first Christian monument in America, has withstood with unmoved serenity the destructive cataclysms of nature and the malice of men, and, like the immortal spirit of the race, has ever towered glorious, resplendent, eternal, through the sublime power of its unbreakable faith and the irresistible strength of its creative genius.

SUMMER READING

For the first time, the Presiding Bishop of the Episcopal Church is suggesting a list of 18 books, 14 for adults, four for children, which Episcopalians should read this summer. The list was selected on recommendations from persons of widely scattered interests. The list follows:

The White Cliffs; He Looked for a City; They Went on Together; Random Harvest; Pilgrim's Way; Apostle of China; Blood, Sweat and Tears; My Sister and I; One Foot in Heaven; Faith for Living; This Is the Victory; The Hope of a New World; For the Healing of the Nations; His Cross and Ours.

Books for Children: Through the Church Door; Bible Story Book; Clara Barton; Good Christian Men.



A Bomb Did This to St. Paul's Cathedral, London



The Glastonbury Thorn—May, 1941

THEY ALSO SERVE THE CATHEDRAL

WILLIAM F. VOIGT

By ELISABETH E. POE

JACK FROST had played many pranks in the Bishop's Garden in Washington Cathedral Close, and given a mystic, glittering radiance to giant yew trees, holly trees, the tall historic Cedars of Lebanon from the Holy Land—the pride of Garden, as well as box bushes in their Gothic shapes, and other shrubbery.

I met, at one of the turns of the path, William F. Voigt, gardener-in-charge of the place.

"Not a box bush has been injured," he said in glowing tones. "I have inspected all of it and found it safe."

"Every day, especially after such storms," he continued, "I go over all the boxwood in the Garden to make certain nothing has happened to it."

He admitted that "boxwood was something of a hobby" to him and his favorite among growing things.

"To me it has personality," went on Mr. Voigt, the master gardener who holds the natural security of this garden in his careful hands.

"Every box bush is an individual, living thing to me. No two of them are alike and each develops different traits, as it were."

Mr. Voigt has guarded and tended the Bishop's Garden Box and other planting since the Garden grew like magic on a red clay hillside in time to be opened at the meeting of the General Convention of the Church in Washington in 1928.

He paid tribute to the abiding genius of the late Mrs. G. C. F. Bratenahl, landscape architect of the Cathedral, who planned and directed the making of the Bishop's Garden.

"Mrs. Bratenahl was tireless in effort and spent long hours in the Garden daily supervising each step in garden making.

"The Bishop's Garden, as well as other landscaping in the Cathedral Close is a wonderful witness to her genius and the loyal devotion of the members of All Hallows Guild, under whose auspices the Garden was built and is now maintained.

"I am proud and happy to continue my work in the Garden under the direction of the Garden Committee of All Hallows Guild. Members of that committee have the supervision of the Bishop's Garden, for a month, each year."

Mr. Voigt comes rightly by his love for the soil and the living things that spring from it. For generations members of his family have been tillers of the soil, first in their native Germany, then in this country.

In their infancy his father and mother, August and Mary Voigt, had been brought to this country.

When they grew up, met and were married they came to Washington and took a little place in Tenleytown not far from where the Cathedral now stands.

There William F. Voigt was born some fifty years ago.

From his earliest years, young William loved to watch the growing vegetables in his father's truck garden and was equally interested in his moth-

er's flower beds, where she grew old-fashioned blossoms.

Daily he went to the Tenleytown Public School, but his heart was in the garden magic of his beloved home.

Little did William Voigt dream that he was thus preparing himself for future service in the gardens of the Cathedral that was to be.

Of course, the Cathedral project had not taken material form but St. Alban's Church, later to be the Mother Church



*William Voigt Inspects the Boxwood
in the Bishop's Garden*

within the Cathedral gates, was ministering to the people of the region.

At St. Alban's Church, William Voigt had been christened and there he was later confirmed and attended Sunday School and Church.

The present Cathedral Close was familiar ground in his boyhood to William Voigt. He remembers visiting an aunt in her quaint little house where the Cathedral now stands.

He must have played, too, on the ground where the Bishop's Garden now grows.

In 1906 Mr. Voigt married Johanna Krumspick, who had come from Germany in her childhood.

They had three boys and a girl, all of whom have inherited their parents' love for the soil and growing things.

Mrs. Voigt does exquisite needlework and a bedspread on which she has been working for some time displays the most delicate workmanship.

Mr. and Mrs. Voigt and their family are members of St. John's Episcopal Church in McLean, Virginia, where they now live. They take part in its activities and their daughter is prominent among the young women workers of the parish.

Mr. Voigt's life work, before coming to Washington Cathedral in 1925, was splendid preparation for his present task there.

In the gardens of Mrs. Gardiner Hubbard's home, not far from Washington Cathedral, he had his first lessons in horticultural arts and crafts from a master in that field, Peter Bisett.

He learned much while working under Mr. Bisett.

Then, for a time, he worked a farm for himself, and later did some greenhouse work.

As head of the Garden staff of the Bishop's Garden, Mr. Voigt has charge of all replanting and the care of the garden from season to season.

How meticulous is his guardianship can be seen in the Little Hortulus just now where he has surrounded rosemary bushes with cedar branches to protect them from the weather. That is only one example of his constant care.

THE CATHEDRAL AGE PICTURES

The sources from which the pictures in this issue have been secured are herewith listed:

	<i>Title and Source</i>
Cover	Processional at Massing of Colors—Samuel Salomon.
Page 3	The Flags of the States—Pat Sanford.
6	Carving the Tympanum—Pat Sanford.
7	Mrs. William Adams Brown—American Photo News, Inc.
8	Presentation of Scroll—Courtesy Washington Star.
9	Choir Boys—Pat Sanford.
10, 11, 12	St. John the Divine—Herald L. Stendel.
14, 15	The Annunciation by Van Eyck, Adoration of the Shepherds by Giorgione—Courtesy National Gallery of Art.
16	Stonecutters at Work—Pat Sanford.
18	Flower Mart—Pat Sanford.
19	N. C. S. Flag Award—Pat Sanford.
19	Judge Thaxter and Bishop Freeman—Brown-Suarez.
21	Annunciation Window—Wilbur Herbert Burnham.
22	Napoleon's Island—Courtesy the Bishop of St. Helena.
23	The Bishop's Garden—Herald L. Stendel.
24	Tomb of Columbus—National Catholic Charities.
25	The Renaissance Facade—National Catholic Charities.
26	Bishop Freeman—Samuel Salomon.
30	Rockefeller Tablet Dedication—Acme.
32	Candlestick—Herald L. Stendel.
33	Syrian Mosque Lamp—Courtesy Metropolitan Museum of Art.
34	Candlestick—Herald L. Stendel.
35	Madonna of the Candelabra—Courtesy Walters Art Gallery.
37	Bomb Crater in St. Paul's—Acme.
38	The Glastonbury Thorn—Courtesy Robert L. Doty.
39	William Voigt—Brown-Suarez.

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Book Reviews

THE LITURGY OF THE CHURCH OF
ENGLAND BEFORE AND AFTER
THE REFORMATION

Edited with an Introduction and Notes by
Stephen A. Hurlbut, M.A.

By DR. T. O. WEDEL
Canon Chancellor

It is not generally known that among the auxiliary institutions existing on the Cathedral Close—the College of Preachers, the three Cathedral Schools, the Cathedral Libraries—is a printing press, along with an author who uses it for his own publications. It is called the St. Albans Press and is housed in St. Albans School for Boys, in which the author just mentioned, who also operates the press, is the senior Master in the Department of Latin. His name is Stephen A. Hurlbut.

A hobby of Mr. Hurlbut's for many years, the St. Albans Press already has a series of beautiful publications to its credit—the reprinting of many of the choicest Latin hymns of the Christian Church under the title "*Hortus Conclusus*."

The beauty of these hand printed volumes must be seen to be appreciated. The newest addition to Mr. Hurlbut's series is a volume of close to a hundred pages which any printer could point to with pride, containing as it does reproductions of older types and two full page reproductions, one of a page from a MS Sarum Missal out of the Morgan Library in New York, the other of a page from the First Prayer Book of Edward the VI, in the Washington Cathedral.

Mr. Hurlbut's book, however, is not merely a product of the printer's art. It is at the same time a work of scholarship. The author has for years been a student of Liturgics and has published several scholarly articles in this difficult field. He is particularly conversant with the great body of research which, in the past thirty years, has accompanied what is known as the Liturgical Movement. This Movement is a rediscovery, through the insights of scholarship as well as through the pressure of these critical times, of the genius of true Christian worship. Though the Movement took its rise in the Roman Church, it is by now not confined to that Communion. Representative scholars and prophets of this Movement can today be found in many branches of the Church, Protestant as well as Catholic. Among the many notable books in this fascinating field, whose importance for the cause of Christian unity can hardly be exaggerated, are such much read works as A. G.

Hebert's "*Liturgy and Society*," by an Anglican; W. D. Maxwell's "*An Outline of Christian Worship*," by a Presbyterian; and Y. T. Brilioth's "*Eucharistic Faith and Practice*," by a Swedish Lutheran. Dr. Burton Scott Easton, of the General Seminary of the Episcopal Church, is one of the experts in this field (editor of "*The Apostolic Tradition of Hippolytus*") who has encouraged Mr. Hurlbut in his studies and whose commendation of Mr. Hurlbut's findings is printed in the Introduction to his recent book.

Mr. Hurlbut's beautiful new publication can take its place as a worthy example of liturgical scholarship. A little more than half of the volume is devoted to a printing, in parallel columns, of four Eucharistic liturgies: The Roman Mass in Latin, according to the Use of Sarum (the use most current in England just before the Reformation), an English Translation of this Roman rite, the English rite in its first English form in the Prayer Book of 1549 (largely by Cranmer), and finally the order for the Holy Communion as found in the American Book of Common Prayer of 1928.

The Introduction consists of a masterly review of the recent scholarship which has concerned itself with the study of this, the central rite of the Christian Church. This introductory account begins with the Eucharist as we find it in the New Testament, and then continues with the earliest accounts of it in the Christian writers of the early Church, with its development and crystallization in the Eastern Church (a typical Greek liturgy is given in an abbreviated translation), the form it took in the great Roman Mass, and its translation and transformation into the English rite as we find it today in the Book of Common Prayer—the latter a triumph of conservative reform. Cranmer and his helpers did not have at their command the liturgical scholarship which now would be available for liturgical reforming genius. Hence some of their attempts to mark a return to the worship life of the early Church, before mediaeval corruption had set in, could be improved upon. In the main, however, their aim was right. As we look forward to continued reform and development, the newer discoveries of liturgical scholarship will prove of inestimable value. For reform is surely still called for continuously in the worship life of the Christian Church—as the Liturgical Movement in the Roman Church itself eloquently indicates. Reverent hints at the direction which further development should take will be found all through Mr. Hurlbut's introductory essay, and in the Notes with which the volume concludes.

The book is bound in black and red, to match the text within, and is issued in an edition of 375 numbered copies, at \$3.50 each. It is published and for sale by the St. Albans Press, Mount Saint Alban, Washington, D. C.



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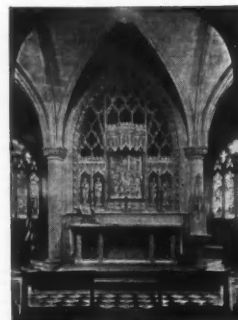


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